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A RELATION
OF THE **COLONY** OF THE
LORD BARON OF BALTIMORE,
IN MARYLAND, NEAR VIRGINIA;
A NARRATIVE
OF THE
FIRST VOYAGE TO MARYLAND
BY THE
REV. FATHER ANDREW WHITE,
AND SUNDRY REPORTS FROM
REV. FATHERS ANDREW WHITE, JOHN ALTHAM, JOHN BROCK, AND OTHER
JESUIT FATHERS OF THE COLONY TO THE SUPERIOR GENERAL AT ROME.



COPIED FROM THE ARCHIVES OF THE JESUITS' COLLEGE AT ROME, BY THE LATE REV. WILLIAM
M'SHERRY, OF GEORGETOWN COLLEGE, AND PRESENTED BY THE COLLEGE
TO THE MARYLAND HISTORICAL SOCIETY.

TRANSLATED BY N. C. BROOKS, A. M.
MEMBER OF THE SOCIETY.

BALTIMORE.

1847.

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RELATION.

A Report of the Colony of the Lord Baron of Baltimore, in Maryland, near Virginia, in which the quality, nature, and condition of the-region and its manifold advantages and riches are described.

The province is near the English colony in Virginia, which, in honor of his wife Maria, his most serene majesty of England wished to be called Maryland, or the Land of Maria. This province, his most serene majesty, in his munificence, lately, in the month of June, 1632, gave to the Lord Baron of Baltimore and his heirs forever; which donation he secured, and has confirmed by the public seal of the whole realm: Therefore the most illustrious Baron has resolved immediately to lead a colony into that region; first, and especially, that into the same and the neighboring places he may carry the light of the gospel and of truth where it has been found out that hitherto no knowledge of the true God has shone; then, furthermore, with this design, that all the companions of his voyage and labors may be admitted to a participation of the profits and honor, and that the empire of the realm may be more widely extended.

For this enterprise, with all haste and diligence, he seeks companions of his voyage—as well those of fortune who may be about to experience a different condition with him, as others also. For the whole affair being carefully considered, and the counsel of men eminent for experience and prudence being called in, he has now weighed carefully and studiously all the advantages and disadvantages which hitherto advanced or impeded other colonies, and found nothing which did not greatly approve his design and promise the most happy success.

For both the writings which his most noble father left behind him, an eye witness and most veracious—and worthy of credit, the things which those constantly report who daily come and go to us from thence or not far from thence, as well as the things which Captain Smith, who first discovered that country, most veritably wrote and published, contain statements truly wonderful and almost unheard of, in relation to the fertility and excellence

lence of its soil. There is added to this also, the common consent and testimony of innumerable men who are here from London, and who are about to return to the regions from which they had formerly come, who with one accord verify and confirm what Smith has committed to writing.

Wherefore the most noble Baron, about the middle of September next succeeding, is about to make sail, God helping, into these parts; and to those whom he shall obtain as companions and followers in an undertaking so illustrious he makes the most ample and liberal promises, of which this is first and especial, (to omit the titles of honor and rank which are granted to fidelity, virtue, bravery, and illustrious services,) that whoever shall pay down one hundred pounds English to convey five men, (which sum shall be sufficient for arms and implements, for clothes and other necessary articles,) whether it shall please them to join themselves to us, or their men and money, to those to whom this gift may be transferred, or to another whom he may commission to have the care of them, and receive a division of the land—to them and to their heirs forever, shall be assigned a possession of two thousand acres of good land; and besides, if in the first expedition they shall join themselves as companions, and exert their labors, they shall obtain their share, by no means small, in a profitable trade, (of which more hereafter,) with other privileges:—concerning all which things, when they come to the aforesaid Baron, they shall be made acquainted. But what has been before said of the one hundred pounds English, this also may be understood of a smaller or greater sum of money in proportion, whether from one person separately, or collected together and contributed by many.

The first and chief object of the most illustrious Baron (which also ought to be the object of others who may be in the same ship) is, that in a land so fruitful shall be sown not so much the seeds of grain and fruit trees as of religion and piety; a design truly worthy of christians, worthy of angels, worthy of the Angles,* than which England, renowned for so many ancient victories, has undertaken nothing more noble or more glorious. Behold the regions are white unto the harvest, prepared to receive in its fruitful bosom the seed of the Gospel. From thence they are sending, on all sides, messengers to seek for suitable men who may instruct the inhabitants in the doctrine of salvation and regenerate them in the sacred font.

There are present at this very time in the city, those who
state

* "They ought not to be called Angles, but Angels."—*Pope Gregory.*

state that they have seen at Jamestown, in Virginia, messengers sent from their kings for this purpose, and infants carried to New England, that they might be washed in the waters of salvation. Who then can have a doubt, but that by this one work so glorious, many thousand souls may be led to Christ? I call the rescue and salvation of souls a glorious work, for it is a work to the glory of Christ our King. But since there are not to all the same ardor of mind and elevation of soul, so as to regard nothing but divine things, esteem nothing but heavenly things—inasmuch as most men regard rather pleasures, honors, and wealth, as if in love with them—it has happened by some unseen power, or rather by the manifest remarkable wisdom of the Deity, that this one undertaking should embrace all inducements that affect men—emoluments of every kind.

It is admitted that the situation of the region is the best and most advantageous; for it extends towards the north to the thirty-eighth or fortieth degree of latitude, in the same position of place with Saville, Sicily, and Jerusalem, and not unlike the best portions and climate of Arabia Felix. The air is serene and mild, neither exposed to the burning heat of Florida or ancient Virginia, nor withered by the cold of New England, but has a medium temperature between the two—enjoys the advantages of each, and is free from their inconveniences. On the east it is washed by the ocean; on the west it adjoins an almost boundless continent, which extends to the China sea.

There are two arms of the sea on each side—bays most abundant in fish. The one whose name is Chesapeake, is twelve miles broad, and flowing between two regions, rolls from south to north one hundred and sixty miles, is able to contain great navies, and is marked by various large islands fit for grazing, where they fish actively for shad.* They call the other the Delaware, where, the entire year, there is the fishing for codfish,† but not so profitable, except only in the cold months, as those which are rather warm prevent their being cured with salt. And indeed this great plenty of fishing arises from this: the wind which sets continually from the Canaries, between the north and east, rolls the ocean and the fish with it to the Gulf of Mexico, where, since it can neither return again to the east nor the south, it is driven towards the north, and bears with it along the coasts of Florida, Virginia, Maryland, and Newfoundland a great multitude of fish, which, as they

avoid

* Lagoia.

† Asellus.



avoid the *cetacea*, fly to shoal places, where they are more easily taken by the fishermen.

There are various and noble rivers, the chief of which they call Patawomek,* suitable for navigation, flowing one hundred and forty miles towards the east, where a trade with the Indians is so profitable, that a certain merchant, the last year, shipped beaver skins at a price of forty thousand pieces of gold, and the labor of traffic is compensated by thirty-fold profit.

In the level and campaign country, there is a great abundance of grass; but the region is for the most part shaded with trees; oaks and walnut trees are the most common, and the oaks are so straight and tall that beams can be made from them, sixty feet long, and two feet and a half thick. Cypress trees will shoot up eighty feet before they send forth branches, and three men with extended arms scarcely encompass them. The mulberry trees that feed silk worms, are very common. There is also found an Indian grain which the Portuguese call *Pove de Phierica*. Alders, ash-trees, and chesnuts, not inferior to those which Spain, Italy, and Gaul produce—cedars equal to those which Lebanon boasts. What shall I say of the pine, laurel, fir, sassafras, and others, with various trees also which yield balsam and odoriferous gum—trees for all the most useful purposes—for architecture, for nautical uses, for plank and pitch—naphtha, terebinth, and mustard, for perfumes, and for making cataplasms? But the woods are passable, not rough, with an undergrowth of thorns and shrubs, but formed by nature to afford food to beasts, and pleasure to men. There are grapes in abundance, from which wine can be pressed; you can meet with some whose juice is thick and unctuous; the inhabitants employ it as a medicine. There are cherries, with prunes, and gages very like ours. Of prunes there are three kinds. Mulberries, chesnuts, and walnuts are so abundant that they are used in various ways for food. Strawberries and esculent blackberries you will, in like manner, find.

Of the fishes, those that follow have already come into notice: sturgeons, herrings, phocenæ, crevices, shrimp, torpedoes, trouts, mullets of three kinds, urchins, rochet-fish, white salmon, oysters, periwinkles, and others of that kind, of innumerable names and unknown species. But so great is the abundance of swine and deer that they are rather troublesome than advantageous. Cows also are innumerable, and oxen suitable for bearing burdens or for food; besides five other kinds
of

* Potomac.

of large beasts unknown to us, which our neighbors admit to their table. Sheep will have to be taken hence or from the Canaries; asses also, and mules and horses. The neighboring forests are full of wild bulls and heifers, of which five hundred or six hundred thousand are annually carried to Saville from that part which lies towards New Mexico. As many deer as you wish can be obtained from the neighboring people. Add to this muskrats, rabbits, beavers, badgers, and martens, not however destructive, as with us, to eggs and hens.

Of the birds, the eagle is the most voracious. Of hawks there are various kinds, which live in a great measure on fish. There are partridges, not larger than our quails, but almost infinite in number. Innumerable wild turkies, which excel our tame and domestic ones, by double the size. There are also blackbirds, thrushes, and a great many little birds, of which there are various kinds, some red, some blue, &c., &c. During the winter it abounds in water-fowl: swans, geese, cranes, and herons—ostriches, owls, parrots, and many others unknown to our part of the world. It bears apples, lemons, and the best quinces. The apricots also are so abundant, that an honorable man and worthy of credit positively affirmed that he had cast an hundred bushels to the hogs. What shall I say of the lupines, the most excellent beans, roots, and other things of this kind, when even in ten days peas grow to fourteen inches height? It is so fruitful in king's corn, that in the most barren places it returns the seed twice an hundred fold; otherwise, and for the most part, from one grain five hundred or six hundred grains; while in the more productive years from fifteen hundred to sixteen hundred grains, and this indeed in one harvest, whereas the fertility of the soil affords three harvests. That I may draw to a close presently, it is very likely that the soil is adapted to all the fruits of Italy, figs, pomegranates, golden olives, &c., &c.

Nor are there wanting things that may be of use to conjurers and apothecaries—nor is plenty of iron, hemp, and flax wanting to their hand. There is hope also of finding gold, for the neighboring people wear bracelets of unwrought gold, and long strings of pearls. Other advantages, both numerous and lucrative, may be expected, which sagacious industry and long acquaintance will discover.

NARRATIVE
OF
A VOYAGE TO MARYLAND.

On the 22d of the month of November, 1633, on St. Cecilia's day, the east wind blowing gently, we weighed anchor from Cowes, situated in the isle of Wight. When we had first placed the principal parts of the ship under the protection of God, the most holy Mother, St. Ignatius, and all the other guardian angels of Maryland, being carried a short distance between the two headlands, for want of wind we came to anchor off the Castle of Yarmouth, which is a port on the west of the same island. Here we were saluted by the festal thunders of the cannon. We were not free from fear, however; for the sailors began to murmur among themselves that they expected a messenger from London with letters, and so appeared to frame causes of delay. But God interrupted their wicked designs, for the same night a favorable, but strong wind blowing, a French barque, which had lain in the same port with us, being compelled to weigh anchor, nearly drove against our pinnace. Therefore, to prevent being run down, one anchor being cut loose and lost, she hastened to make sail as quick as possible, and since it is dangerous to be tossed by the waves in that place, she put out to sea. Therefore, lest we should lose sight of our pinnace, we determined to follow; so that whatever designs the sailors contemplated against us, were frustrated. This happened on the 23d of November, St. Clement's day, on which he, being bound to an anchor and cast into the sea, obtained a crown of martyrdom, and afforded to his people a way to land, as the miracles of God declare.

So the next day, at ten o'clock in the morning, being honored again by a salute from the Castle of Hurst, we were carried beyond the breakers at the extremity of the Isle of Wight, which from their form, they call the Needles. But these are a terror to sailors on account of the double tide of the sea; on this side hurrying and dashing the ships upon the rocks, and on the

the other side against the neighboring shore. To say nothing of the other imminent danger which we escaped at the Castle of Yarmouth, here the wind and tide raging while we remained, the anchor not yet being weighed and secured, the ship was almost dashed on shore, unless on a sudden, by great exertion, having tacked, and shipping a sea, we escaped the danger, by a propitious God, who vouchsafed to us this pledge of his future protection, through the merits of St. Clements.

On that day, which fell on the Sabbath, and on the succeeding night, we enjoyed winds so favorable, that the following day, about nine o'clock in the morning, we left behind us the western promontory of England and the Scilly isles; in a gentle course turned rather towards the west, coasting along the British ocean, nor running as fast as we could, lest, leaving the pinnace too far behind, it might fall a prey to the Turks and pirates for the most part infesting that sea. Hence it came to pass that a fine merchant ship of six hundred tons burden, by the name of the Dragon, which having sailed from London was going to Angola, overtook us about three in the afternoon. And since our dangers being passed, we were induced to take a little enjoyment; it was delightful to behold the two ships contending together in their course, and with the clangor of trumpets, while sky and air resounded again.

On Lord's day, the 24th, and Monday, the 25th of November, until evening, we enjoyed a prosperous sail. But then, the wind having sprung up towards the north, there arose so great a storm that the London merchant ship of which I spoke, retracing its course, steered for England, and a port celebrated among the Paumonians. Our pinnace, too, for it was only of forty tons burden, began to be distrustful of its strength, and heaving to, advised us, that, if it feared shipwreck, it would signify it by lights shown from the masthead.

We were carried in the meantime in a strong ship, of four hundred tons burden, as good as could be framed of wood and iron. We had a most skillful captain; and the option was given him of returning to England if he chose, or of contending still with the waves, to which should he yield, the Irish coast in the vicinity awaited us, noted for its breakers and very frequent shipwrecks. The daring mind of the commander prevailed, and a desire of proving what was the strength of his new ship, which desire was the greater, as it was the first time he commanded it. It was settled in his mind to try the sea, which he admitted was the more dangerous, owing to its narrowness.

Nor

Nor was the danger far distant, for the winds swelling and the sea becoming rough, about midnight we saw at a distance the pinnacle with two lights hanging out from the masthead. Then, forsooth, we thought there was an end of the pinnacle, and that it was swallowed up in the deep whirlpools, for in a moment she had escaped our sight, nor was any discovery of her made till six or seven weeks after. So we were all persuaded that the pinnacle had perished; however, God had provided better things for us, for perceiving herself unequal to the waves, avoiding in time the Virginia ocean, by which we were now tossed, she returned to England and the Scilly isles. From thence, afterwards, the Dragon being her companion from the port of the great Bay,* she followed us to the Antilles Islands, as I may relate hereafter; God who has the care of the smallest things, providing for a guide and guardian of that little boat. But grief and fear oppressed us, ignorant of the event which a dismal night, full of terrors, increased. At dawn of day, when we had the southwest wind against us, though it was more faint, we made little headway on account of being compelled to tack so frequently.

In like manner during Tuesday, Wednesday, and Thursday, the winds being variable, we made little progress. On Friday, a southeast wind prevailing, and the wind driving before it clouds heavy with sleet, towards evening such a tempest poured itself down, that every moment we seemed about to be engulfed in the waves. Nor did the following morning, being the festival of St. Andrew the Apostle, promise any abatement. The clouds blackening all around in a frightful manner, before they were rent asunder by the lightnings, were a terror to those that beheld them; and the opinion prevailed, that all the spirits of storms and all the malignant and evil *genii* of Maryland had come forth in battle array against us. As the day declined, the Captain saw a sunfish endeavoring to make way against the course of the sun, which is the most certain indication of a horrid storm; nor was the reality itself much behind the pre-sage. For about ten o'clock at night, a black cloud rained down a direful tempest. This was followed by a whirlwind so dreadful that it was necessary to hasten to take in sail, nor could that be done with sufficient expedition before the mainsail, under which alone we were running, was rent in twain from top to bottom. One part of it carried into the sea was recovered with difficulty. In this juncture, the minds of the bravest, whether passengers

* The Bay of Biscay.

passengers or sailors, were struck with terror, for they confessed that they had seen the best ships go down in a lighter storm.

But the tempest animated the prayers of the catholics ; and vows in honor of the most blessed virgin Mother, and her immaculate conception, of St. Ignatius, the patron of Maryland, St. Michael, and all the tutelar angels of the place. And each one strove, by the sacrament of penance, to purge his soul ; for for having lost our rudder, the ship now abandoned to the winds and waves, was tossed about here and there, as you may suppose, till God opened a way of safety. In the beginning, I confess the fear of the loss of the ship and of my life, had taken hold of me, but after I had spent some time in prayer, less after my daily lukewarm manner, and had declared to the divine Christ, the most blessed Virgin, St. Ignatius, and the angels of Maryland, the purpose of this voyage, to honor the blood of the Redeemer in the salvation of barbarians, and to erect the same Saviour a kingdom, if he would deign to prosper my humble endeavors, and that I would consecrate another gift to the immaculate Virgin Mother, and many similar things, there shone in my soul no little consolation, and at the same time a certain assurance that we would be freed, not only from this storm, but from all others in this voyage, so that there did not exist with me a doubt.

When the sea was raging most violently, I had given myself to prayer, and, let it redound to the glory of God alone ! while as yet I had scarcely ended, they perceived the tempest to be abating. That indeed clothed me with a new habit of mind, and overpowered me with great joy and wonder, when I then perceived the great benevolence of God towards the people of Maryland, to whom Father Vincent Caraffa* has sent us. Blessed forever be the most benevolent kindness of our Redeemer ! When the sea had ceased its raging, the rest of the voyage, which was for the space of three months, was most prosperous, so that the Captain and his men declared that they had never seen one more pleasant or tranquil ; nor, for a single hour, did we suffer any inconvenience. When I say three months, however, we were not at sea so long a time ; but I take into the account the whole voyage and the delays which we made at the Antilles Islands, for the voyage itself lasted only seven weeks and two days, which is considered expeditious.

After that, as we were coasting along the shores of Spain, we had a wind neither adverse nor yet prosperous ; we were
apprehensive

* The Superior General.

apprehensive of the Turks ; however, we met none. Perhaps they had betaken themselves to celebrate their annual fast, which they call Ramadan, for it was at that season of the year. But being carried beyond the pillars of Hercules and the Madeiras, under full sail we were scudding before the winds, (which are not variable here, but set continually towards the south and southwest, which was our course) there appeared three ships, any one of which was larger in bulk than ours. They seemed to be about three leagues distant to the west, and to be endeavoring to come up with us ; also to send from one to the other, as if for the purpose of conferring. When we suspected them to be Turkish piratical vessels, we made ready for action whatever things were necessary. Nor were there wanting among our men those who imprudently urged the Captain to give chase and attack them. But he had respect to his Lord, to whom, when his account should be rendered, he doubted that he could assign a just cause for battle. And, indeed, I think he would have had a difficult engagement, though perhaps they were as much afraid of us, as we were of them, and were, as I suppose, merchantmen, who were bound for the Fortunate Islands, not far distant, and either could not overtake us or were afraid.

After this, having arrived at the Fortunate Islands, we were received in a large bay in which there is no danger except from calms, by reason of which, (since they continue fifteen days, and sometimes even twenty-one,) their provisions fail the mariners. But that happens rarely, and seldom more than once in the same place. Nevertheless, delays are frequently protracted for want of wind, which, as it blows ever in the same direction, chanced to be propitious to our voyage. In this bay we completed a run of over three thousand Italian miles, cutting the milkwhite sea with full sails, the calm never delaying us except for an hour about noon-tide. I do not readily perceive the reason of so constant a wind, unless, perchance, one may say it arises from the proximity of the sun running between the tropics, and in its course attracting from the sea two kinds of exhalation, one dry, from the sea salt, the other moist, of the nature of water—of the former of these is produced wind, of the latter, rains re generated. The sun, therefore, attracting each to itself is the reason why they always preserve the same oblique course as the sun, and at all times follow the sun. And the same may be the reason why we experienced between the two tropics, at the same time, both great heat and great rain, and
that

that continually, morning, noon, and evening, or at least more vehement during the hours in which the wind prevailed. From this also can be deduced a reason why the gulf was at this season free from calm; for the sun being in the tropic of Capricorn, beyond the equinoctial line, and declining towards the extreme southern part of the line, as was the case when we were between the 13th and 17th degree, when there, in our winter months, the heat is as great as in the summer months in Europe, attracts the wind and rain in an oblique direction towards the equinoctial line, and in consequence, during these months, the winds are more steady, and in this gulf especially, and towards the tropic of Cancer. But the calms are more common in the summer season when the sun is crossing the equator towards us; and attracts the salt and aqueous exhalations, not obliquely, but in a manner almost perpendicular.

But here I cannot refrain from extolling the divine goodness which causes all things to work together for good to them that love God; for if no delay had intervened, and we had been permitted to weigh anchor at the time we had determined, on the 20th of August, the sun striking the vertical from this side of the equator, the very intense heat would not only have caused the loss of our provisions, but disease and death to almost all of us. The delay eventuated in our safety, for, embarking in winter, we were free from inconveniences of this kind; and, if you except sea-sickness, usual to those who are making a voyage, no one was attacked with any disease till the festival of the nativity of our Lord. That the day might be more joyfully celebrated, the wine flowed freely, and some, who drank immoderately, about thirty in number, were seized with a fever the next day, and twelve of them not long after died, and among whom two catholics, Nicholas Fairfax and James Barefoot, caused great regret with us all.

While sailing, after we had seen the sunfish, which was struggling against the course of the sun and is a sign of storms, and after the storm itself, which occurred afterwards, many singular things occurred. In the first place flying-fish, which at one time cut the sea with their wings, and again the high air, of the size of flounders or the larger ray, (which also they greatly resemble in taste,) by the hundred in flocks, poise themselves in the air when they are trying to escape from the dolphins that pursue them. Some having lost the balance of their wings, fell in our ship; for, at one effort, they do not fly over a space of more than two or three acres before they immerse their wings in water that have been dried by the air, and again com-
mit

mit themselves to the sky. When we were distant twenty-one degrees and some minutes from the equator, where the tropic commences, we were permitted to see floating in the air the birds which from their locality they call tropic birds. It is uncertain whether these birds, which equal the falcon in size, and are conspicuous for two very long white feathers in the tail, are continually in the air, or rest themselves at times on the water. Other things I omit which are learned from the books of other voyagers.

When we arrived at the Fortunate Islands, Lord Leonard Calvert began to consult with the officers with what merchandise to load the ship when about to return, and where to obtain it, so that he might be freed from the expenses of his brother the Baron of Baltimore; for the entire burden fell upon him as the chief one of the whole expedition. In Virginia, no advantage was expected from our countrymen, for they are hostile to this new plantation. Therefore we steered for the island of St. Christopher's with the aforesaid design, fearing lest at that late season of the year, others might have anticipated us, we turned our prow towards the south, that we might reach Bonavista, which island is opposite Angola, on the coast of Africa, fourteen degrees from the equator. It is a station of the Hollanders obtaining salt, who thence take it home or to Greenland to cure fish. The abundance of salt, also of the wild goats with which the island abounds, invited us thither, for it is used by no one as a habitation. Only a few Portuguese, exiled from their country on account of their crimes, drag out in exile their lives as they best can.

Scarcely had we gone two hundred miles when our counsel being again changed, at the suggestion of some, lest provisions might fail us in so great a compass, we turned our course towards Barbadoes. It is the remotest of the Caribbee or Antilles Islands, thirteen degrees distant from the equator, and the storehouse of the other islands, which, after the shape of a bow, are extended in a long tract even to the Gulf of Mexico. When we arrived at this island on the 3d of January, we were in hope of receiving many articles of trade from the English inhabitants and Governor of the same blood; but a conspiracy being made, they determined not to sell us a bushel of wheat, which grew luxuriantly in the central Dutch portion of the island, unless for ten florins and a half. For a turkey they demanded five florins; for a guineahen, from two to five florins; for other small fatted fowls of this kind, three florins. Beef or mutton they had none; for they live daily on bread and potatoes, which kind of roots
grows

grows in such abundance, that you may take away whole wagon loads without charge.

Reflection upon the Divine Providence mitigated the cruel treatment of men ; for we understood that a Spanish fleet was lying at the isle of Bonavista for the purpose of prohibiting all foreigners from trading in salt. Moreover, if we had proceeded on our appointed voyage we should have fallen into the snare, and become a prey to them. In the meantime we were rescued from a greater danger at Barbadoes, for the slaves through the whole island conspired for the slaughter of their masters, and when they should assert their liberty successfully, resolved to seize the first ship which should arrive and put out to sea. The conspiracy having been disclosed by one whom the atrocity of the deed deterred, the execution of one of the leaders served for the security of the island and for our safety ; for our ship, as it was the first which reached the shore, had been destined for their prey ; and on the very day on which we landed we found eight hundred men under arms in order to prevent this most imminent crime.

The length of the island of Barbadoes is thirty miles, its breadth fifteen miles ; it is thirteen degrees from the equator, of so agreeable temperature, that in the winter months the inhabitants are clothed in linen, and often bathe themselves in the streams. At the time we arrived it was harvest. Unless the constant winds tempered the heat it would be impossible to live there. Their beds are coverlets woven artfully together out of cotton. When it is time to rest, they sleep in these, stretched by ropes to a couple of posts on each side. In day time again, they put them wherever they please. Their principal merchandise is corn and cotton. It is pleasant to see the manner in which the cotton hangs from the stalk and the abundance of it. The shrub from which it grows is not larger than the prickly Bear's foot, which the vulgar call barberin, though more like the thorn tree. It bears a pod of the size of a walnut, but of a sharper form, which cleft into four parts gives forth the cotton, rolled together in the form of a nut, whiter than snow and softer than down. There are six small seeds, the size of a vetch in the cotton, which, gathered at its time, and freed by a kind of wheel from the seed, they place in sacks, and put away.

There is a wonderful kind of cabbage, which has a stalk that grows to the height of one hundred and eighty feet, and is eaten, either raw, or when boiled with a piece of the stalk itself of the length of an ell, is considered a great delicacy. When raw, a
little

little pepper being mixed with it, in taste it surpasses the Spanish salad ; and the huge stalk, more like a peeled walnut, and well equalling the trunk of a great tree, though not a tree however, but a chump, bears but a single cabbage. There you may see a very tall tree which they call the soap tree. The grains of the soap tree do not exceed in size a filbert nut—their coat is unctuous. Like soap, it is a purgative and detergent, though they say it is in a less degree pernicious. Many of these grains brought by me to Maryland I have planted—the hope of future trees. Among the trees, they also number the palma Christi. Although it has a trunk porous and like a bean, it bears a large cluster of berries somewhat of an ashy color and speckled with black spots. From these an excellent oil is pressed. Lemons of a golden color, pomegranates, nuts which the Spaniards call cocoas, and the fruits of the warm regions, grow here in abundance.

There is a fruit which they call graccan, of a gold color, and of the form of a lime ; in taste, however, it resembles a quince. The pupais, in color and form, is not unlike it, but, as it is very sweet, is used in preserves.

But the pine-apple excels all other fruits in the world which I have tasted ; it is of a golden color, and very pleasant when mixed with wine—in size it is equal to two or three European nuts of the same name, of form not unlike them, but in construction not marked with so many little divisions and protuberances, which, when put to the fire, yield their nucleus, but soft and tender, enveloped in a little membrane. It is very agreeable to the taste, not having a bitter kernel, but throughout equally pleasant to the palate. Nor is the palm which it merits withheld, for without doubt, it may be called the queen of fruits. It has a spicy taste, and, as far as I can judge, resembling strawberries mixed with wine and sugar. It contributes much to the preservation of health, agreeing so well too with the constitution of the body, that if there was any other fruit that was as nutritious to man, still it has this advantage ; you can cut it with a knife, not from a lofty tree, but single, and standing out from the root like Spanish card. I was desirous of putting one of them with these letters into the hands of Father Vincent, for nothing except the fruit itself can give an adequate idea of it.

On the 24th of January, at night, having weighed anchor, and about noon of the following day, having passed the island of St. Lucia on our left, by evening we reached Matalina. At
this

this place two boats of naked men, who were afraid of the bulk of our ship, held up to our sight from a distance, pumpkins, cucumbers, fruit of the plane tree, and parrots, for traffic. They are a wild race, filthy, and daubed with purple paint, ignorant of a God, and greedy of human flesh; and a little while before had eaten up the English interpreters. The country which they inhabit is very fertile, but altogether a forest, without any open campaign. A white flag being hoisted in token of peace, we invited those who had discovered themselves at a distance to trade; but disregarding the indication, they set up their own usual signals. After showing these, when they had learned who we were, they took courage, and approached nearer. But only a few bells and knives being exchanged, not trusting too much to so powerful a ship, they went to the pinnacle, promising to bring better articles of trade the next day, if we should determine to remain. I hope commiseration of this abandoned race has seized some one, at some time.

A rumor excited interest among the sailors, that arose from shipwrecked Frenchmen, that an animal is found in this island, in whose forehead is a stone of uncommon splendor, like a fire-coal or burning brand. To this animal they have given the name of the carbuncle. The belief of this thing may rest with the authors of the report.

At the dawn of the day following, we reached another of the Caribbee Islands, to which similitude of mountains has given the Spanish name of Guadaloupe; and I trust it is under the protection of the most holy virgin Mother of the same. From that we reached Monserrat about noon, where we understood from a French galley that we were not yet safe from the Spanish fleet. Monserrat is inhabited by Irishmen who have been expelled by the English of Virginia, on account of their profession of the catholic faith. Having spent a day, we set sail for St. Christopher's, where we stopped for ten days, being invited to do so in a friendly way by the English Governor and two catholic captains. The Governor of the French colony, in the same island, treated me with the most especial kindness.

Whatever rare things are seen at Barbadoes I found here, and in addition to them, a volcanic mountain, and, what you will wonder at still more, the virgin plant; so called, because on the slightest touch of the finger it immediately withers and falls, though reviving after a little while, it rises again. The locust tree especially pleased us, which, it is believed, afforded sustenance to St. John the Baptist. It equals the elm in size, and

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is so grateful to the bees, that most willingly they fill their comb from it. The honey, if you except that it is called wild, neither in color nor in taste differs from the purest honey I have tasted. The fruit, also retaining the name of locust, consists of six beans within a hard shell, in taste resembling flour mixed with honey. It bears for seed four or five nuts somewhat large. I have brought some of these to plant in the earth.

At length, sailing from this, we reached what they call Point Comfort, in Virginia, on the 27th of February, full of fear lest the English inhabitants, to whom our plantation is very objectionable, should plot some evil against us. Letters, however, which we brought from the King and the Chancellor of the Exchequer to the Governor of these regions, served to conciliate their minds, and to obtain those things which were useful to us. For the Governor of Virginia hoped, by this kindness to us, to recover the more easily from the royal treasury a great amount of money due to him. They announced only a vague rumor, that six ships were approaching, which would reduce all things under the power of the Spanish. For this reason all the inhabitants were under arms. The thing afterwards proved to be in a measure true.

After a kind entertainment for eight or nine days, making sail on the 3d of March, and carried into the Chesapeake bay, we bent our course to the north, that we might reach the Potomac river. The Chesapeake bay, ten leagues broad, and four, five, six, and even seven fathoms deep, flows gently between its shores; it abounds in fish when the season of the year is favorable. A more beautiful body of water you can scarcely find. It is inferior, however, to the Potomac, to which we gave the name of St. Gregory.

Having now arrived at the wished for country, we appointed names as occasion served. And, indeed, the point which is at the south we consecrated under the title of St. Gregory; designating the northern point, we consecrated it to St. Michael, in honor of all the angels. A larger or more beautiful river I have never seen. The Thames, compared with it, can scarcely be considered a rivulet. It is not rendered impure by marshes, but on each bank of solid earth rise beautiful groves of trees, not choked up with an undergrowth of brambles and bushes, but as if laid out by the hand, in a manner so open, that you might freely drive a four horse chariot in the midst of the trees.

At the very mouth of the river we beheld the natives armed. That night fires were kindled through the whole region, and
since

since so large a ship had never been seen by them, messengers were sent every where to announce "that a canoe as large as an island had brought as many men as there was trees in the woods." We proceeded, however, to the Heron islands, so called from the immense flocks of birds of this kind.

The first which presented itself we called by the name of St. Clement's, the second St. Catharine's, the third St. Cecilia's. We landed first at St. Clement's, to which access is difficult, except by fording, because of the shelving nature of the shore. Here the young women, who had landed for the purpose of washing, were nearly drowned by the upsetting of the boat—a great portion also of my linen being lost—no trifling misfortune in these parts.

This island abounds in cedar, sassafras, and the herbs and flowers for making salads of every kind, with the nut of a wild tree which bears a very hard nut, in a thick shell, with a kernel very small but remarkably pleasant. However, since it was only four hundred acres in extent, it did not appear to be a sufficiently large location for a new settlement. Nevertheless, a place was sought for building a fort to prohibit foreigners from the trade of the river, and to protect our boundaries, for that is the narrowest crossing of the river.

On the day of the annunciation of the Holy Virgin Mary, on the 25th of March, in the year 1634, we offered in this island, for the first time, the sacrifice of the mass: in this region of the world it had never been celebrated before. Sacrifice being ended, having taken up on our shoulders the great cross which we had hewn from a tree, and going in procession to the place that had been designated, the Governor, commissioners, and other catholics participating in the ceremony, we erected it as a trophy to Christ the Saviour, while the litany of the holy cross was chaunted humbly on our bended knees, with great emotion of soul.

But when the Governor had understood that many sachems are subject to the chieftain of Piscataway, he resolved to visit him, that the cause of our coming being explained, and his good will being conciliated, a more easy access might be gained to the minds of others. Therefore, having added another pinnacle to ours which he had bought in Virginia, and having left the ship at anchor at St. Clement's, retracing his course, he landed at the south side of the river. And when he had found out that the savages had fled into the interior, he proceeded to a village which is also called Potomac, a name derived from the river.

Here

Here the tutor of the king, who is a youth, is Archihu, his uncle, and holds the government of the kingdom—a grave man and prudent.

To father John Altham, who had come as the companion of the Governor, (for he left me with the baggage,) he willingly gave ear while explaining, through an interpreter, certain things concerning the errors of the heathens, now and then acknowledging his own; and when informed that we had not come thither for the purpose of war, but for the sake of benevolence, that we might imbue a rude race with the precepts of civilization, and open up a way to heaven, as well as impart to them the advantages of remote regions, he signified that we had come acceptably. The interpreter was one of the protestants of Virginia. Therefore when the father could not discuss matters further for want of time, he promised that he would return before long. "This is agreeable to my mind," said Archihu, "we will use one table; my attendants shall go hunt for you, and all things shall be common with us."

From this we went to Piscataway, where all flew to arms. About five hundred men, equipped with bows, stood on the shore with their chieftain. Signs of peace being given them, the chief, laying aside his apprehensions, came on board the pinnace, and having understood the intentions of our minds to be benevolent, he gave us permission to settle in whatever part of his empire we might wish.

In the meantime, while the Governor was on his visit to the chieftain, the savages at St. Clement's having grown more bold, mingled familiarly with our guards, for we kept guard day and night, both that we might protect our woodcutters as well as the brigantine which with boards and beams we were constructing as a refuge from sudden attacks. It was amusing to hear them admiring every thing. In the first place, where in all the earth did so large a tree grow, from which so immense a mass of a ship could be hewn? for they conceived it cut from the single trunk of a tree, in the manner of a canoe. Our cannon struck them all with consternation, as they were much louder than their twanging bows, and loud as thunder.

The Governor had taken as companion in his visit to the chieftain, Captain Henry Fleet, a resident of Virginia, a man very much beloved by the savages, and acquainted with their language and settlements. At the first he was very friendly to us; afterwards, seduced by the evil counsels of a certain Claiborne, who entertained the most hostile disposition, he stirred up

up the minds of the natives against us with all the art of which he was master. In the meantime, however, while he remained as a friend among us, he pointed out to the Governor a place for a settlement, such that Europe cannot show a better for agreeableness of situation.

From St. Clement's, having proceeded about nine leagues towards the north, we entered the mouth of a river, to which we gave the name of St. George. This river, in a course from south to north, runs about twenty miles before it is freed from its salt taste—not unlike the Thames. Two bays appeared at its mouth, capable of containing three hundred ships of the largest class. One of the bays we consecrated to St. George; the other bay, more inland, to the blessed Virgin Mary. The left bank of the river was the residence of King Yoacomico. We landed on the right, and having advanced about a thousand paces from the shore, we gave the name of St. Mary's to the intended city; and that we might avoid all appearance of injury and of hostility, having paid in exchange axes, hatchets, hoes, and some yards of cloth, we bought from the King thirty miles of his territory, which part now goes by the name of Augustav~~e~~ Carolina.

The Susquehannoes, a tribe accustomed to wars, and particularly troublesome to King Yoacomico, in frequent incursions devastate all his land, and compel the inhabitants, through fear of danger, to seek other habitations. This is the reason why so readily we obtained a part of his kingdom; God, by these miracles, opening a way for his law and for eternal life. Some emigrate, and others are daily relinquishing to us their houses, lands, and fallow-fields. Truly this is like a miracle, that savage men, a few days before arrayed in arms against us, so readily trust themselves like lambs to us, and surrender themselves and their property to us. The finger of God is in this; and some great good God designs to this people. Some few have granted to them the privilege of remaining with us till the next year. But then the ground is to be given up to us, unencumbered.

The natives are of tall and comely stature, of a skin by nature somewhat tawny, which they make more hideous by daubing, for the most part, with red paint mixed with oil, to keep away the musquitoes; in this, intent more on their comfort than their beauty. They smear their faces also with other colors; from the nose upwards, seagreen, downwards, reddish, or the contrary, in a manner truly disgusting and terrific. And since they are without beard almost to the end of life, they make the representation

resentation of beard with paint, a line of various colors being drawn from the tip of the lips to the ears. They encourage the growth of the hair, which is generally black, and bind it with a fillet when brought round in a fashionable style to the left ear, something which is held in estimation by them, being added by way of ornament. Some bear upon their forehead the representation of a fish in copper. They encircle their necks with glass beads strung upon a thread, after the manner of chains. These beads, however, begin to be more common with them, and less useful for traffic.

They are generally dressed in deerskin, or like kind of covering, which flows behind after the manner of a cloak, and are girded about the middle with an apron; in other respects they are naked. Boys and girls who have not reached the age of puberty, run about without any covering whatever. The soles of their feet are as hard as horn; they tread upon thorns and thistles without injury. Their weapons are bows and arrows two cubits long, pointed with buck horn or a piece of sharpened flintstone. They direct these with so much skill that at a distance, they can shoot a sparrow through the middle. And in order to practise themselves for skill they throw up a thong on high, and transfix it by an arrow impelled by a bowstring before it falls to the ground. They cannot strike an object situated at a distance from them, on account of not using a well strung bow. By means of these arms they live, and daily through the fields and woods, hunt squirrels, partridges, guinea-hens, and wild beasts; for of all these there is great plenty, though we, ourselves, do not venture as yet to provide food by hunting, through fear of falling into an ambuscade. They live in huts of an oblong, oval form, built nine or ten feet high. Into these huts light is admitted from above, by a window, a cubit in extent; it serves also for removing the smoke; for they kindle a fire in the middle of the floor and sleep around the fire. The kings, however, and principal men have, as it were, their private apartments and bed, four posts being driven into the earth and poles placed on them to receive the bed. One of these huts has been allotted to me and my companions, in which we are accommodated sufficiently well for the time being, until more commodious edifices shall be built. This is the first chapel in Maryland, which was built, however, by the Indians. The next voyage, if God prosper our undertaking, we shall not be destitute of the things which are found necessary in other houses.

The tribe has an ingenuous and liberal disposition; and what may

may, with good reason, surprise you when it is stated, in acuteness of taste, smell, and sight, they even surpass Europeans. They live mostly on a pap which they call *pone* or *homini*, each of which is made of corn. They add sometimes a fish, or a beast or bird which they have taken in hunting. They keep themselves as much as possible from wine and warm drinks, nor are they easily induced to taste them, except those whom the English have infected with their vices. So far as pertains to chastity, I confess that I have not yet observed in man or woman any action which might savor of levity, notwithstanding they are with us and among us daily, and are glad to enjoy our society. They come of their own accord, with a cheerful countenance, and offer whatever they have taken in hunting or fishing, victuals also at times, and oysters boiled or roasted, when invited by the few words of their vernacular tongue which we have hitherto learned by signs, as well as we could. Notwithstanding they keep many wives, they preserve conjugal faith inviolate. The countenances of the women are grave and modest. Upon the whole, they cultivate generous minds; whatever kindness you may confer, they repay. They determine nothing rashly, or when actuated by a sudden impulse of mind, but with reflection; so that when any thing of moment is, at any time, proposed, they are for a time silent in a thoughtful manner; then they answer briefly, Yes or No, and are very firm of their purpose.

These having departed, if once they are imbued with christian precepts, (and I see nothing indeed to hinder it, except a want of an acquaintance with the language spoken in these regions,) will become worthy promoters of virtue and humanity. They are possessed with a wonderful desire of civilization and of the dress of Europeans, and they would have long since used their clothing had not the avarice of the traders prevented it, who do not exchange cloth except for beaver. Each one of them cannot hunt the beaver. Far from us be their avarice, that we should imitate it.

Ignorance of their language renders it still doubtful for me to state what views they entertain concerning religion; for we trust less to protestant interpreters. These few things we have learned at different times. They recognise one God of heaven, whom they call "Our God;" nevertheless, they pay him no external worship, but by every means in their power, endeavor to appease a certain evil spirit which they call Okee, that he may not hurt them. They worship corn and fire, as I am informed

formed, as Gods wonderfully beneficent to the human race. Some of our men relate that they have seen the following ceremony in a temple at Barcluxen.

On an appointed day there assembled from many parts of the country around a great fire, all the men and women of all ages. Next to the fire stood the younger people ; behind them those more advanced in life. A piece of deer's fat being then thrown into the fire, and hands and voices being uplifted to heaven, they cried out "Taho ! Taho !" A space being cleared, some one produces a large bag ; in the bag is a pipe and some powder which they call *potu*. The pipe is such as our countrymen use for smoking tobacco, but much larger. Then the bag is carried around the fire, the boys and girls following, and in an agreeable voice singing alternately, Taho ! Taho ! The circle being ended, the pipe is taken from the pouch with the powder. The *potu* is distributed to each of those standing around, and lighted in the pipe, and each one smoking it, breathes over the several members of his body and consecrates them. I have not been able to learn more, except that they appear to have some knowledge of a Flood by which the world perished because of the sins of mankind.

We have been here only one month, and so other things must be reserved for the next sail. This I can say, that the soil appears particularly fertile, and strawberries, vines, sassafras, hickory nuts, and walnuts, we tread upon every where, in the thickest woods. The soil is dark and soft, a foot in thickness, and rests upon a rich and red clay. Every where there are very high trees, except where the ground is tilled by a scanty population. An abundance of springs afford water. No animals are seen except deer, the beaver, and squirrels, which are as large as the hares of Europe. There is an infinite number of birds of various colors, as eagles, herons, swans, geese, and partridges. From which you may infer that there is not wanting to the region whatever may serve for commerce or pleasure.

1635. From this mission, which was lately commenced, there has been as yet but small fruit, on account of the very many difficulties which occur in it, especially among barbarians, whose language is slowly acquired by our countrymen. Nothing in a manner can be written. There are five members in it, three priests and two coadjutors, who, with much alacrity, sustain their present labors in hope of future success.

1636. There are in this mission four priests, with one temporal coadjutor, of whose labors we are necessarily ignorant, inasmuch

asmuch as no letters have been brought to us from thence this year.

1638. Four priests and one coadjutor in temporal affairs, had care of this mission; and he indeed, after many labors for the whole period of five years, with the greatest patience, humility, and fervent charity, having been seized with a sickness then prevailing, happily exchanged this miserable life for one that is immortal. One of the priests soon followed him, a young man indeed, but evidently of great promise, on account of his remarkable endowments of mind. Scarcely had he passed two months in this mission, when by the prevalent sickness of the colony, which not one of the three other priests escaped, he was carried off, to the great regret of all. Nevertheless, we have not ceased in an active manner to exert our endeavors for our neighbors; and although it is not yet permitted us by the rulers of the province to live among the barbarians, both on account of the prevailing sickness and the hostile acts which the barbarians commit against the English, as one man from the colony who was among them for the purpose of traffic was slain, and a conspiracy also made against the whole nation—nevertheless, we hope in a short time that we will obtain one station of our own among the barbarians. In the interim we are more earnestly intent on the English, and since there are protestants as well as catholics in the colony, we have labored with both, and God has blessed our labors. For of the protestants who came from England this year, 1638, almost all have been converted to the faith, besides many others, with four servants that we bought for necessary use in Virginia, another colony of our empire. And of five workmen whom we hired for a month, we have in the meantime gained two. One of these, not long after, departed this life, being well prepared by the sacraments for dying. And among these, indeed, scarcely any thing else has happened worthy of note. The things which follow are more remarkable.

A certain one, altogether unknown to us, but zealous in the religion of the protestants, and staying with a host more fervent than himself, having been bitten by a snake, of which there are a great many in these parts, expected instant death. One of our people understanding this, having taken a surgeon with him to the sick man, who was now said to be deprived of his senses, was anxious for his soul, that he might, in a measure, heal it also; but his host perceiving the thing interrupted his pious endeavors. And when the priest could think of no other opportunity he resolved

solved to spend the night with the sick man ; but the host threw an impediment in the way of this also, and lest by night access might be granted to the priest, he set a watch who would sleep in a bed opposite the door of the chamber, where he lay. Nevertheless, the priest taking advantage of every means, at an unseasonable hour of the night, when he supposed the guard most oppressed with sleep, without his being aroused, found a way of entrance to the sick man, and admitted him into the church as he desired it. And although, in consequence of these difficulties, the sick man could not be instructed much or greatly confirmed, nevertheless, when, contrary to all expectation, he was cured by our surgeon, through the power of divine grace, he chose rather to be turned out of his shelter than retract what he had done ; and coming to us of his own accord, completed what he had happily begun.

One of us having endeavored to bring over a certain other one to the orthodox faith, was rejected by him, saying, that he had vowed that he never would embrace that faith. A little while after this miserable man fell sick, and was brought almost to the last extremity, before the father was advised of his being sick. However, he flies to him with all haste, and finds him deprived of all sense, yet breathing ; and thus admonishes his nurses—that they should put, at intervals, a little nutriment into the sick man's mouth, and call him at any time he should return to his senses. That was done the day after in the morning ; and the father hastening to the sick man, perceived while speaking that he was in a measure recognized by him, obtained also at times a response to a short interrogation, for he could not use a long speech at the same time. The father then determined to use the present opportunity as one who did not expect another hereafter, and when, by various modes, he had obtained what he supposed the consent of the sick man, that he wished to become a catholic, that he repented of his sins, that he desired to be absolved from them, having absolved him from his sins, he anointed him with holy oil.

These things being done, within a day or two the sick man returned to his perfect senses ; and when he was asked what he had done, or what he had noticed done around him, he replied with great joy, that he had been admitted into the catholic church, and that he would remain in it till his latest breath ; so that he excited no little surprise among all who were present. The same afterwards expressed great joy to the father when he returned to him, and to his great satisfaction performed the other

other things necessary for the perfecting of the work he had begun.

From that time he was gradually convalescent, but when he was almost without suitable remedies and lay a long time on his back, horrid ulcers broke out over his whole body. Wherefore, as far as we could, we obtained for him necessaries at our own expense, and sent a surgeon who might cure his malady. And although the surgeon took from the ulcers a great quantity of worms, nevertheless, by his skilful attention and the watchful care of others, the sick man was cured, and now he is a robust servant, sound, as we believe, both in mind and body.

Another, of noble extraction, was brought by his unbridled licentiousness to such a state of poverty, that he alienated himself into this colony, where he was recalled by one of us to the true faith, and became a better man. He was always in anxious doubt whether he had entered the right way, and when on a certain occasion he had committed himself to the sea in a little boat, a fearful tempest arose, such as he who had experienced many in sailing had never seen before, and when certain shipwreck appeared now to threaten him, he entreated God ardently in confirmation of the faith lately received, if indeed it was true, to avert his present danger. God heard the suppliant, and the other tempest being stilled, he confirmed his wavering soul with tranquil quiet. And not long after, this man being brought to the point of death by a grievous sickness, when he had received all the sacraments, about an hour before death, he asked his catholic nurse to pray for him. It is thought that his good angel rendered himself visible to him, for almost in the article of death, calling the nurse, he said in an eager voice, "Do you not see my good angel? See where he stands to bear me away! I must depart!" And thus breathed out his soul happy, as we have reason to hope. After his burial a very bright light around his tomb was often seen at night, even by protestants.

Moreover, one of us making an excursion beyond the colony found two Frenchmen, one of whom had been without the sacraments of the catholic church for the space of three years; the other now near to death, having passed fifteen entire years among heretics, had lived like them. The father aided the former with the sacraments, and confirmed him as much as he could in the catholic faith. Restoring the latter to the catholic church, he prepared him, by virtue of all the sacraments, for dying happily.

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So far as concerns the catholics here, their attendance on the sacraments is such, that there is no greater among Europeans in proportion to the number. On every Lord's day catechisings are had before reading, and catechetic lessons before expositions; but on holydays meeting is rare, except for the mass. By every aid this year we have assisted the sick and dying who truly were very many and much scattered about; so that not even one, when about to die, was destitute of the sacraments. We have buried very many; we have baptized various persons. And although there are not wanting frequent causes of discord, nevertheless, none of any moment has happened for the past nine months, which we have not immediately allayed. By the kindness of God we have this comfort, that as yet no vices have sprung up among the new catholics, although places like this are not expected to be settled by the best kind of men.

The two catholics who had sold themselves into servitude in Virginia we have redeemed, nor was the money ill expended. Both of them have since deported themselves as good christians; but one excels ordinary people. The same work of charity some others have performed, buying thence catholic servants, of whom there is a plenty there; for it is said that to each person there, very many have sold themselves as servants, who, living among men of most profligate example, and destitute of all spiritual aid, for the most part, make shipwreck of their souls.

By spiritual exercises we have formed several of the principal men to piety, a fruit not to be repented of. In the case of one, we adore the remarkable providence and mercy of God, which brought a man encompassed in the world with very many difficulties, and now at length living in Virginia, almost continually without any aid to his soul, to undertake these exercises, not long before his death. This design a severe sickness prevented, which he bore with the greatest patience, with a mind generally fixed on God, and at length having properly received all the sacraments in the most peaceful manner, beyond what is usual, renders back to the Creator the breath of the life that remained, which had been so full of troubles and disquietudes.

A noble matron also has died, who, coming with the first settlers into the colony, with more than woman's courage bore all difficulties and inconveniences. She was given to much prayer, and most anxious for the salvation of her neighbors—a perfect example as well in herself as in her domestic concerns—she was fond of our society while living, and a benefactor to it when dying—of blessed memory with all for her notable examples

amples, especially of charity to the sick, as well as of other virtues.

1639. There are in this mission four priests and one coadjutor. All are in places far distant—thus, doubtless, that so they expect to obtain an earlier acquaintance with the barbarian language, and propagate more widely the sacred faith of the gospel. Father John Brock, the Superior, with a coadjutor brother, remains in the plantation. Metapawnien, which was given us by Maquacomen, the king of Patuxent, is a certain storehouse of this mission, whence most of our bodily supplies are obtained. Father Philip Fisher lives in the principal town of the colony, to which the name of St. Mary's is given. Father John Gravener lives in Kent Island, sixty miles distant. Father Andrew White is distant still farther, one hundred and twenty miles, to wit: at Kittamaquindi, the metropolis of Pascatoe, having lived in the palace with the king himself of the place, whom they call Tayac, from the month of June, 1639.

The cause of the father's going there was on this wise. He had bestowed much time and labor for the conversion of the king of Patuxent, which indeed was expected by us all, both on account of the recollection of kindness received, for he had given to the society, as has been said, a farm, and because he was said to be very powerful among the barbarians, on account of his reputation for wisdom and influence. For some of the people of the king had connected themselves with the fold of Christ, and he himself appeared abundantly instructed in the first principles of the faith, when lo! unhappy man, he first procrastinates, then by degrees began to grow indifferent, and lastly, in an open manner, to break off altogether from the design he had commenced. Nor this only, but also gave indications, not to be misunderstood, of a mind entirely alienated from the whole colony. When the Governor, after prudently sounding, determined, by the advice of his friends, that the father should be recalled from the hospitality of the king, lest, unexpectedly, the barbarian should give some example of his perfidy and cruelty against an innocent man, or indeed, lest this hostage, as it were, being left with the king, he himself might be hindered from being able to revenge injuries, if at any time the Patuxent should discover himself an enemy.

When rulers and kings are spoken of, let no one in his mind form an august idea of men, such as of the different princes in Europe. For these Indian kings, though they have the most absolute power of life and death over their people, and in certain prerogatives

prerogatives of honor and wealth excel others, nevertheless, in personal appearances, are scarcely any thing removed from the multitude. The only peculiarity by which you can distinguish a chief from the common people is some badge ; either a collar made of a rude jewel, or a belt, or a cloak, oftentimes ornamented by shells in circular rows. The kingdoms of these are generally circumscribed by the narrow confines of a single village and the adjacent country ; though Tayac has a much more extensive dominion, stretching about one hundred and thirty miles, to whose empire also other inferior chieftains are subject.

The salvation of Maquacomen being despaired of, father Andrew betook himself to him, and being treated by him very kindly at the first interview, so attached the man to him, that he was afterwards held by him in the greatest love and veneration ; of which thing this is the strongest proof, that he was unwilling that the father should use any other hospitality than of his palace. Nor was the queen inferior to her husband in benevolence to their guest, for with her own hands (which thing the wife of our treasurer also does willingly) she is accustomed to prepare meat for him and bake bread, with no less care than labor.

The cause of this remarkable affection for the father, is to be referred to two dreams which he had, unless you may deem it proper to honor them with another name. One dream appeared to the mind of Uwanno, the brother-german of the king, who reigned before him, and whom he slew. For in his sleep he appeared to see father White and father Gravener before him, and moreover to hear a voice admonishing him, " Finally these are the men who from their soul loved him with all his tribe, and had brought with them those blessings by which he could be happy, if he desired it." Hence so lively an impression of these unknown men remained in his mind, that even at the first sight, he recognized them when coming to him, whom afterwards he embraced with remarkable affection. He was accustomed also to call father White his parent, to whose instruction also he wished to give up, for seven years, his sons, who were very dear to him, as the whole tribe is very fond of children, and seldom let them go from their embrace. The other dream, which he is accustomed to relate in frequent conversations, occurred to Tayac as he slept, to wit : That his father, deceased some time before, appeared to be present before his eyes, accompanied by a god of a black color, whom he worshipped, beseeching him that he would not desert him. At a short

short distance a most hideous demon, with a certain Snow, an obstinate heretic from England, and at length, in another part, the Governor of the colony and father White appeared, a god also being his companion, but much more beautiful, who excelled the unstained snow in whiteness, seeming gently to beckon the king to him. From that time he treated both the Governor and the father with the greatest affection.

So not long after the coming of father White to his palace, Tayac was in danger from a severe disease, and when forty conjurers had in vain tried every remedy, the father, by permission of the sick man, administered medicine, to wit : a certain powder of known efficacy mixed with holy water, and took care the day after, by the assistance of the boy whom he had with him, to open one of his veins for blood letting. After this the sick man began daily to grow better, nor long after became altogether well. Restored from the disease entirely, of himself he resolved as soon as possible to be initiated in the christian rights ; nor himself only, but his wife also and two daughters ; for as yet he has no male offspring. Father White is now diligently engaged in their instruction ; nor do they slothfully receive the heavenly doctrine, for by the light of heaven poured upon them, they have long since found out the errors of their former life. The king has exchanged the skins with which he was heretofore clothed for a garment made in our fashion ; he makes also a little endeavor to learn our language.

Having put away his concubines from him, he lives content with one wife, that he may the more freely (as he says) have leisure to pray to God. He abstains from meat on the days in which it is forbidden by the christian laws, and men that are heretics that do otherwise, or are of that name, he thinks ought to be called bad christians. He is greatly delighted with spiritual conversation, and indeed seems to esteem earthly wealth as nothing in comparison with heavenly, as he told the Governor, when explaining to him what great advantages from the English could be enjoyed by a mutual exchange of wares—" Verily, I consider these trifling when compared with this one advantage—that through these, as authors, I have arrived at the true knowledge of the one God ; than which there is nothing greater to me among you, or which ought to be greater." So not long since, when he held a convention of the empire, in a crowded assembly of the chiefs and a circle of the common people, father White and some of the English being present, he publicly attested, it was his advice, together with that of his wife
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and children, that the superstition of the country being abjured, to give their names to Christ ; for that no other true deity is any where else had, other than among the christians, nor otherwise can the immortal soul of man be saved from death—but that stones and herbs to which, through blindness of mind, he and they had hitherto given divine honors, are the humblest things created by the Almighty God for the use and relief of human life. Which being spoken, he cast from him a stone which he held in his hand, and spurned it with his foot. A murmur of applause from the people sufficiently indicated that they did not hear these things with unfavorable ears. But the greatest hope is, that when the family of the king is purified by baptism, the conversion of the whole empire will speedily take place. In the meantime, we heartily thank God for the joyful commencement of affairs ; and are especially encouraged when we daily behold those idols to be the contempt of the natives, which were lately reckoned in the number of deities.

Another thing not unworthy of mention, the more inflamed the king, long since enkindled with the desire of baptism. A certain Indian having slain an Englishman, on account of an injury, was found guilty of the homicide, and was also sentenced to death, most remarkably, at the time when Tayac, with his companion, father White, was coming to the colony. We exhorted the miserable man, devoted to death, that by receiving solemnly the christian sacraments he would provide for the salvation of his immortal soul. When in this thing he appeared to show himself not at all obdurate, we endeavored as far as we could by the power of speech, to reach the mind of the man in some measure inclined to our advice. The pious king perceived us to labor for language ; wherefore, of his own accord, he added his assistance to accomplish the end. He not only did not refuse to perform the office of a faithful interpreter, conveying to the man the things which he had received from father White to be impressed ; but also of himself added some things so apposite and efficacious, that he was the admiration of those present, and at length drew over the Indian himself to the catholic side ; who, imbued with the necessary knowledge and washed in the sacred font, prepared himself for death, for the most part in the very way which was prescribed to him. And indeed he appeared to be possessed with so vehement a desire of seeing God, that you would have thought he desired the execution to be hastened earlier. A remarkable eagerness appeared in his countenance ; he fortified himself by the frequent and salutary

salutary sign of the cross ; he often repeated submissively ; and whatever things he did or said, did not seem feigned for show only, but to come from the inmost senses and recesses of the soul. When he came to the place of execution, he inquired, with cheerful countenance, if any thing was to be observed by him on his departure ; and when answer was given, that by piously taking the holy names of the blessed Jesus and Mary, he would propitiate them in his last conflict, he cheerfully obeyed those that advised him, and almost at the same moment closed his life and pious voice, by the cord that stopped his breath. When dead, he was buried in our cemetery in the most solemn manner, that even from this, the barbarians might understand, that, although execrating the crimes of malefactors, christians may avenge them by merited punishment, nevertheless they hold their souls dear, and are easily reconciled to them, if they repent. And surely an example of clemency and charity to the deceased, struck them so much the more forcibly, the more it differed from their customs—who indeed are accustomed to serve up their enemies slain, in the most cruel manner, to be feasted on by their friends.

No one, however, was more vehemently moved at the sight of the dying *neophyte* than Tayac, who afterwards earnestly insisted that he too should receive the gift of baptism. The thing being considered in council, it appeared that it would be for the greater glory of God, if it be deferred a little, until it could be performed with splendid display, in the greatest solemnity, and in the sight of his countrymen ; his wife also, and his children, coming to a participation of his joy and gladness. The king, at length, won over by the attentions of the catholics, and greatly delighted with their prolonged hospitality, returns home, the same father White being his attendant ; whither as soon as he came, he gave command to his people to prepare the church by next pentecost, the time appointed for the next baptism. On that day, at Kittamaquindi, the governor and the other distinguished men of the colony contemplate honoring, by their presence, and by whatever other means they can, the christian sacraments and the second better birth of Tayac, a merciful God causing this thing to turn out to the good of all—to his glory, to our reward, and to the salvation of the whole tribe.

Whoever shall contemplate in thought the whole earth, will, perhaps, no where find men more abject in appearance than these Indians ; who, nevertheless, have souls (if you consider the ransom paid by Christ) no less precious than the most cultivated

tivated Europeans. They are inclined indeed to vices, though not very many, in such darkness of ignorance, such barbarism, and in so unrestrained and wandering a mode of life; nevertheless, in their disposition they are docile, nor will you perceive in them, except rarely, the passions of the mind transported in an extraordinary manner. They are most patient of troubles, and easily endure contumely and injuries, if they do not involve danger of life. Idols, either many or few, they have, to whose worship they are greatly addicted; nor are there priests nor mystæ, to whom the administration of sacrifices appertains by appointment; though there are not wanting those who interpret superstitions, and sell them to the people; but even these are commonly not at all numerous. They acknowledge one God of heaven; notwithstanding, they distrust that they know in what way he is to be worshipped, in what way to be honored: from which it happens that they give willing ear to those that teach this knowledge. They rarely think of the immortality of the soul, or of the things that are to be after death. If at any time they meet a teacher clearly explaining these things, they show themselves very attentive as well as docile; and by and by are seriously turned to think of their souls; so as to be ready to obtain those things which they perceive conduce to the salvation of the same. They are readily swayed by reason, nor do they withhold their assent obstinately from the truth set forth in a credible manner. This natural disposition of the tribe, aided by the seasonable assistance of divine grace, gives us hope of the most desirable harvest hereafter, and animates us to continue our labors in this vineyard with the greatest exertion. And the same ought to be an incitement to all those who in future, by the will of God, may come hither to us for supply or assistance.

To the hope of the Indian harvest, are to be added also no mean fruits reaped from the colony and its inhabitants, to whom, on the principal festival days of the year, sermons are preached and the catechetical expositions given on the Lord's day. Not only catholics come in crowds, but also very many heretics—not without the reward of our labors; for this year, twelve in all, wearied of former errors, have returned to favor with God and the church. Our people cease not daily to engage in their divine employment, and to dispense the sacraments to those that come, as often as circumstances demand. In fine, to those in health, to the sick, to the afflicted, and the dying, we strive to be in season for counsel, for relief, and assistance of every kind whatsoever.

1640. In this mission this year have been four priests and one adjutor. We stated last year what hope we had conceived of converting Tayac, or the emperor of what they call Pascatoe. From that time, such is the kindness of God, the event has not disappointed the expectation; for he has joined our faith, some others also being brought over with him; and on the 5th of July, 1640, when he was sufficiently instructed in the mysteries of the faith, in a solemn manner received the sacramental waters in a little chapel which, for that purpose and for divine worship, he had erected out of bark, after the manner of the Indians. At the same time the queen, with an infant at the breast, and others of the principal men, whom he especially admitted to his counsels, together with his little son, were regenerated in the baptismal font. To the emperor, who was called Chitomacheu before, was given the name of Charles; to his wife, that of Mary. The others, in receiving the christian faith, had christian names allotted to them. The governor was present at the ceremony, together with his secretary and many others; nor was any thing wanting in display which our means could supply.

In the afternoon the king and queen were united in matrimony in the christian manner; then the great holy cross was erected, in carrying which to its destined place the king, governor, secretary, and others, lent their shoulders and hands; two of us in the mean time chanting before them the litany in honor of the Blessed Virgin. And not long after father Andrew White and father John Gravener had to bear their crosses by no means light; for father White, in performing the ceremonies of the sacred rite of baptism, which were somewhat long, had contracted a fever and again suffered a relapse, which held him even till the winter. But father Gravener was so deprived of the use of his feet, that he could not even put a foot to the ground; nevertheless he became well: though afterwards, affected with an abscess, he was carried off in the space of a few days, upon the 5th of November.

When famine prevailed among the Indians on account of the great drought of the past summer, that we might not appear to neglect their bodies for the care of whose souls we had made so great a voyage, though corn was sold at a great price, nevertheless we considered it necessary to relieve their want of bread by assisting them. Amidst these cares, intent also on settling the affairs of the mission, we passed the greater part of the winter.

On the 15th of February we came to Pascatoe, not without the

the great gratulation and joy of the inhabitants, who indeed seem well inclined to receive the christian faith. So that not long after the king brought his daughter, seven years old, (whom he loves with great affection,) to be educated among the English at St. Mary's ; and, when she shall well understand the christian mysteries, to be washed in the sacred font of baptism. His counsellor, also, of whom we have spoken above, desiring the goodness of God, which he had experienced in his own case, to be brought also to his people, has nothing more earnest in his prayers, than that his wife and children may be brought to the waters of salvation ; which most proper desire, after suitable instruction, by the favor of God, shall be gratified.

But the king also of the Anacostans, whose territory is not far distant, is anxious to live among us, as one of us : from which it is plainly evident that a harvest will by no means be wanting to us, on which we may bestow labor with advantage ; but rather it is to be feared that there will not be laborers for gathering so abundant a harvest. There are other villages lying near, which, I doubt not, would run promptly and joyfully to the light of gospel truth, if any one would impart to them the word of eternal life. But it is not right for us here to be too anxious for bringing the others to the truth, lest we may seem to abandon prematurely our present tender flock. Nor need those who are sent for assisting us fear lest the means of life be wanting, when he who clothes the lilies and feeds the fowls of the air, will not suffer those who are laboring to extend his kingdom to be destitute of necessary sustenance.

To father Philip Fisher, who now resides at St. Mary's, in the colony, nothing could have happened more agreeable than to labor in the Indian harvest, if he had been permitted by his own people, who could not do without his services. His reward, however, has been correspondent to his will ; for, while those of whom we have spoken above among the Indians are cleansed by the water of baptism, as many at the same time by his active industry are brought back from heretical depravity into the bosom of the church. The catholics who live in the colony are not inferior in piety to those who live in other countries ; but in urbanity of manners, according to the judgment of those who have visited the other colonies, are considered far superior to them. Every where the hope of harvest has dawned ; and while each one of us, even unto death, is anxious to help now these, now those, various things happen worthy of recital—of which, (others being omitted for the purpose of avoiding prolixity,) two
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of the most prominent shall be stated here, in one of which the divine mercy was manifest, in the other the divine justice.

On the day upon which a certain man was about to abjure heresy, and expiate the sins of his past life by confession, a flame having caught in the interior part of his house, running up the door-post, had burst out at the top; when he had perceived the thing, for he was not far distant, he suddenly called to a neighbor, but finds no assistance however: he runs then to another, when he finds only two that will go with them; and although, all this time, the fire was burning, and the house was built of dry logs, nevertheless it was put out before any great injury had happened. Some feared lest by this unexpected occurrence he might be deterred from conversion. It happened far different, however; for his house being almost uninjured, he thence drew the conclusion that God was propitious to him and approved his design by a manifest token. Wherefore, uniting a great reformation in morals with the faith he professed, he now sheds abroad the very sweet savor of a good example, upon all who are acquainted with him.

A certain one, when he had felt some internal drawings of the faith of God, had desired prayer-beads for himself; but afterwards, having changed his mind, he was accustomed to smoke them in his pipe with tobacco, after they had been ground to powder, often boasting that he had eaten up his "Ave Marias;" for so he called the beads, by telling of which the salutation of the angel is recited. But the divine vengeance did not let the wicked crime go long unpunished; for scarcely a year having passed, on the returning vigils of the day on which he had abandoned his purpose of embracing the catholic faith, a more sacrilegious playfulness possessed him, as was noticed by his companions. Therefore, in the afternoon, when he had betaken himself to the river for the purpose of swimming, scarcely had he touched the water when a huge fish having suddenly seized the wicked man, before he could retreat to the bank, tore away, at a bite, a large portion of his thigh, by the pain of which most merited laceration, the unhappy wretch was hurried away from the living—the divine justice bringing it about that he who a little while before boasted that he had eaten up his "Ave Maria beads," should see his own flesh devoured, even while he was yet living.

1642. In the mission of Maryland for the year 1642, just elapsed, we have had only three companions and those three priests, one of whom too was confined by sickness of three months'

months' duration. This was father Roger Rigby. The other two were father Philip Fisher, superior of the mission, and father Andrew White, who separated themselves in different places for the purpose of collecting more fruit. The superior, father Philip, remained for the most part at St. Mary's, the chief town of the colony, in order that he might take care of the English, who live there in greater numbers, and also of the Indians not living far distant, as well as those going and coming backwards and forwards. Father Andrew betook himself to his former station at Pascataway ; but father Roger went to a new settlement, which in the vulgar idiom they call Patuxen, in order to learn the more easily the Indian language ; also, that he might better instruct some neophytes, and scatter along the bank of that great river the seed of faith. This was almost the only fruit his labors.

Father Andrew suffered no little inconvenience from a hard-hearted and troublesome captain of New England, whom he had engaged for the purpose of taking him and his affairs, from whom he was in fear a little while after, not without cause, that he would either be cast into the sea, or be carried with his property to New England, which is full of puritan calvinists—that is of all calvinist heresy. Silently committing the thing to God, at length in safety he reached Potomac—they vulgarly call it Patemeak, in which harbor, when they had cast anchor, the ship stuck so fast, bound by a great quantity of ice, that for the space of seventeen days it could not be moved. Walking on the ice as if on land, the father departed for the town ; and when the ice was broken up, the ship, driven and jammed by the force and violence of the ice, sunk, the cargo being in a great measure recovered.

By this misfortune the father was detained longer in his visit, to wit: seven weeks ; for he found it necessary to bring another ship from St. Mary's. But the spiritual advantage of souls readily compensated for that delay ; for during that time was added to the church the ruler of that little village, with the other principal men of its inhabitants, who received the faith of Christ and baptism. Besides these, also another, with many of his friends ; a third likewise, with his wife, his son, and a friend ; a fourth, in like manner, with another of no ignoble standing among his people. By their example the people are prepared to receive the faith whenever we will have leisure to instruct them by catechism.

Not long after, the young empress (as they call her at Pascataway)

cataway) was baptized in the town of St. Mary's and is being educated there, and is now a proficient in the English language. Almost at the same time the town called Portobacco, to a great extent, received the faith, with baptism. Which town, as it is situated on the river Pamac, (the inhabitants call it Pamake,) almost in the centre of the Indians, and so more convenient for excursions in all directions, we have determined to make our residence; and the more so, because we fear that we may be compelled to abandon Pascataway, on account of its proximity to the Susquehannoes, which nation is the most savage and warlike of these regions, and hostile to the christians.

An attack having been recently made on a place of ours, they slew the men that we had there, and carried away our goods, with great loss. And unless they be restrained by force of arms, which we little expect from the counsels of the English, who disagree among themselves, we will not be safe there.

Wherefore, we have to be content with excursions, many of which we have made this year in ascending the river which they call Patuxen, of which this fruit has arisen, namely the conversion of the young queen of the town of that place, of the same name with the river there, and her mother: also of the young queen of Portobacco; of the wife and two sons of Tayac the great, as they call him—that is the emperor who died last year; and of one hundred and thirty others besides. The following is our manner of making an excursion. We are carried in a pinnace or galley, to wit: the father, the interpreter, and a servant—for we use an interpreter, as will be stated hereafter—two of them propel the boat with oars, when the wind fails or is adverse; the third steers with the helm. We take with us a little chest of bread, butter, cheese, corn, cut and dried before it is ripe, beans, and a little flour—another chest, also, for carrying bottles, one of which contains wine for religious purposes, six others holy water for the purpose of baptism; a casket with the sacred utensils, and a table for altar for performing sacrifice; and another casket full of trifles, which we give the Indians to conciliate their affection—such as little bells, combs, fishing-hooks, needles, thread, and other things of this kind. We have, besides, a little tent, when we are obliged to lie out in the open air, which is frequently the case; also, a larger one, which is intended to keep out the rain. The servants also bring other things which are necessary for hunting, and preparing for food whatever they have taken in hunting.

In our excursions we endeavor as much as we can to reach
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by evening some English house, or Indian village, but if not we land, and to the father falls the care of mooring the boat fast to the shore, then of collecting wood and making a fire, while in the meantime the two others go hunt—so that whatever they take may be prepared. But if not, having refreshed ourselves with our provisions, we lie down by the fire and take our rest. If fear of rain threatens, we erect our hut and cover it with a larger mat spread over; nor, praise be to God, do we enjoy this humble fare and hard couch with a less joyful mind than more luxurious provisions in Europe: with this present comfort that God now imparts to us a foretaste of what he is about to give to those that labor faithfully in this life, and mitigates all hardships with a degree of pleasantness; so that his divine majesty appears to be present with us, in an extraordinary manner. For the difficulty of this language is so great that none of us can yet converse with the Indians without an interpreter. Father Rigby has made a little progress, so that he hopes he will be able by a short time to converse with them, upon things of ordinary importance, as far as may be necessary to instruct them to be admitted to baptism; for he has composed a short catechism, by the aid of an interpreter. These things, I say, being considered, it appears miraculous that we have been able to effect any thing with them; especially when we have no interpreter, except a young man, who is not himself so well acquainted with their language, but that he sometimes excites their laughter; so that when, for a time, we seemed almost to despair in mind, nevertheless, by patience we are succeeding, and in a gradual way are bringing them over to what we desire.

It has also pleased the divine goodness, by the virtue of his cross, to effect something beyond mere human power. The circumstances are these: a certain Indian called an Anacostan from his country, but now a christian, whilst he was making his way with others through a wood, fell behind his companions, a little ahead, when some savages of the tribe of Susquehannoes, which I have mentioned before, attacked him suddenly from an ambuscade, and with a strong and light spear of locust wood, from which they make their bows, with an iron point, oblong at the sides, run him through from the right side to the left, at a hand's breadth below the armpit, near the heart itself, with a wound two fingers broad at each side. From the effect of this, when the man had fallen, his enemies fly with the utmost precipitation; but his friends, who had gone on before, recalled by the sudden noise and shout, return and carry the man from the
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land to the boat, which was not far distant, and thence to his home at Pascataway, and leave him speechless and out of his senses. The thing being reported to father White, who by chance was but a short distance off, hastened to him the following morning, and found the man before the doors lying on a mat before the fire and enclosed by a circle of his tribe—not indeed altogether speechless or out of his senses, as the day before, but expecting the most certain death almost every moment, and with a mournful voice joining in the song with his friends that stood around, as is the custom in the case of the more distinguished of these men when they are thought to be certainly about to die. But some of his friends were christians, and their song, which, musically indeed, but with plaintive inflexion of tone, they modulated, was, “may he live, oh God! if it so please thee;” and they repeated it again and again, until the father attempted to address the dying man, who immediately knew the father, and showed him his wounds. The father pitied him exceedingly; but when he saw the danger to be most imminent, the other things being omitted, he briefly runs over the principal articles of faith; and repentance of his sins being excited, he received his confession; then, elevating his soul with hope and confidence in God, he recited the gospel which is appointed to be read for the sick, as also the litany of the Blessed Virgin, and told him to commend himself to her most holy intercessions, and to call unceasingly upon the most sacred name of Jesus. Then the father, applying the sacred relics of the most holy cross, which he carried in a casket hung to his neck, but had now taken off, to the wound on each side, before his departure, (for it was necessary to depart before the morrow, to an aged Indian who was considered about to die, for the purpose of administering baptism,) directed the bystanders, when he should breathe his last, to carry him to the chapel for the purpose of burial.

It was now noon when the father departed; and the following day, at the same hour, when by chance he was borne along in his boat, he saw two Indians propelling a boat with oars towards him; and when they had come along side, one of them put his foot into the boat in which the father was sitting. Whilst he gazed on the man with fixed eyes, being in doubt, for in a measure he recognised him by his features who he was, but in part was in doubt, recollecting in what state he had left him the day before, when the man, on a sudden, having thrown open his cloak, and having disclosed the cicatrices of the wounds, or rather a red spot on each side, as the trace of the wound, immediately

diately removed all doubt from him. Moreover, in language with great exultation, he exclaims, "that he is entirely well, nor from the hour at which the father had left yesterday had he ceased to invoke the most holy name of Jesus, to whom he attributed his recovered health. All who were in the boat with the father, after they investigated the thing, both by the sense of seeing and hearing, breathing forth into praise of God and thanksgiving, were greatly rejoiced and confirmed in the faith at this miracle.

But the father advising the man that, always mindful of so great and manifest a blessing, he should return thanks, and finally persevere to treat that holy name and most holy cross, with love and reverence, dismisses the same from him. Then returning to his own boat together with the other, he boldly propelled it with the oar, which he could not have done unless he had been of sound and entire strength.

This is about the sum of the labor and fruit for this year; one thing, however, remains not altogether to be omitted, though to be touched upon lightly, to wit: this thing, that occasion of suffering has not been wanting from those from whom rather it was proper to expect aid and protection; who, too intent upon their own affairs, have not feared to violate the immunities of the church, by using their endeavors that laws of this kind formerly passed in England and unjustly observed there, may obtain like force here, to wit: that it shall not be lawful for any person or community, even ecclesiastical, in any wise, even by gift, to acquire or possess any land, unless the permission of the civil magistrate first be obtained. Which thing, when our people declared it to be repugnant to the laws of the church, two priests were sent from England who might teach the contrary. But the reverse of what was expected happened; for our reasons being heard, and the thing itself being more clearly understood, they easily fell in with our opinion, and the laity in like manner generally. This I add, by way of conclusion, that two others have recently come to us from England, to our great comfort, after an unpleasant voyage of fourteen weeks, whereas it is not generally more than six or eight. But of these and their labors and their fruit, if God grant others, we hope indeed that it will be abundant; thus far, we may predict from their present zeal and the emulation of their minds, since that is the most certain sign of the abiding of Him with us who is the unit of the whole, and the beginning of all unity.

1654. This year father Francis Fitzherbert, destined for Maryland

Maryland, at the first intimation of our superior, without a single companion, with magnanimity and alacrity of mind, entered upon an arduous expedition, and a laborious and long journey among unknown men, dissimilar in morals and religion. Nor, during his whole journey, was there wanting an abundant harvest to his merit, from his confidence in God and his patience. Four ships sailed together from England, which a fearful storm overtook, when carried beyond the Western Isles, and the ship in which the father was carried, the violent winds so shattered, that, springing a leak by the continued violence of the sea, it left the pump almost hopeless. But in carrying away and exhausting the water, the men, four at a time, not only of the ship's crew, but of the passengers, every one in his turn, sweated at the great pump, in ceaseless labor, day and night.

Wherefore, having changed their course, their intention was to make sail towards the island which the English call Barbadoes; but it could be accomplished by no art, by no labor; then the design was, having abandoned the ship, to commit themselves with their wares to the long boat. But the sea, swelling with adverse winds and the huge mountainous waves, forbade. Many a form of death presenting itself to the minds of all, the habitude of terror, now grown familiar, had almost excluded the fear of death. The tempest lasted, in all, two months, whence the opinion arose that it was not on account of violence of the ship or atmosphere, but was occasioned by the malevolence of witches. Forthwith they seize a little old woman suspected of sorcery, and after examining her with the strictest scrutiny, guilty or not guilty, they slay her, suspected of this very heinous sin. The corpse, and whatever belonged to her, they cast into the sea. However, the winds did not thus remit their violence, or the raging sea its threatenings. To the troubles of the storm, sickness was added, which having spread to almost every person, carried off not a few. Nevertheless, the father remained untouched by all the contagion, and unharmed, except that in working and exercising at the pump too laboriously, he contracted a slight fever of a few days' continuance. Having passed through multiplied dangers, at length, by the favor of God, the ship reached the port of Maryland.

1656. In Maryland, during the year last past, our people have escaped grievous dangers, and have had to contend with great difficulties and straits, and have suffered many unpleasant things as well from enemies as our own people. The English who inhabit Virginia had made an attack on the colonists, themselves

themselves Englishmen too, and safety being guarantied on certain conditions, received indeed the governor of Maryland, with many others in surrender ; but the conditions being treacherously violated, four of the captives, and three of them catholics, were pierced with leaden balls. Rushing into our houses, they demanded for death the impostors, as they called them, intending inevitable slaughter to those who should be caught. But the fathers, by the protection of God, unknown to them, were carried before their faces : their books, furniture, and whatever was in the house, fell a prey to the robbers. With almost the entire loss of their property, private and domestic, together with great peril of life, they were secretly carried into Virginia, and in the greatest want of necessaries, scarcely, and with difficulty, do they sustain life. They live in a mean hut, low and depressed, not much unlike a cistern or even a tomb in which that great defender of the faith, St. Athanasius, lay concealed for many years. To their other miseries this inconvenience was added, that whatever comfort or aid this year, under name of stipend, from pious men in England, was destined for them, had been lost, the ship being intercepted in which it was carried. But nothing affects them more than that there is not a supply of wine which is sufficient to perform the sacred mysteries of the altar. They have no servant, either for domestic use or for directing their way through unknown and suspected places, or even to row and steer the boat, if at any time there is need. Often over spacious and vast rivers, one of them, alone and unaccompanied, passes and repasses long distances, with no other pilot directing his course than Divine Providence. By and by the enemy may be gone and they may return to Maryland ; the things which they have already suffered from their people, and the disadvantages which still threaten, are not much more tolerable.

1669. Two priests of us have charge of the Maryland mission ; the third, father Peter Manner, in the beginning of his labors and harvest, was suddenly taken from amongst us, no less to the regret than the loss of the inhabitants ; both because that in six years he had become acquainted with the character of the region, and especially, that he was a man full of the apostolic spirit and of great promise, of whose virtues I omit any thing further, as they are about to be set forth in an eulogy which will be sent to you. To repair this loss, two priests, with a temporal coadjutor, were lately sent over this fall ; so that, the two who were already here being numbered, the mission consists of four priests and three temporal coadjutors.

1670. In this mission are three priests and three temporal coadjutors. This year we have learned a remarkable thing, which, though it happened here many years ago, and very likely may have been recorded in our annals of former times, notwithstanding, since it has been copied by us this very year, confirmed also by the authentic testimony of an eye-witness and public notary, it has seemed proper to touch upon the matter here, at least, in a brief manner. It is, however, necessary for me to premise this one thing, that it has been established by custom and usage of the catholics who live in Maryland, during the whole night of the 31st of July following the festival of St. Ignatius, to honor with a salute of cannon their tutelar guardian and patron saint.

Therefore, in the year 1646, mindful of the solemn custom, the anniversary of the holy father being ended, they wished the night also consecrated to the honor of the same by the continual discharge of artillery. At the time, there were in the neighborhood certain soldiers, unjust plunderers, Englishmen indeed by birth, of the heterodox faith, who, coming the year before with a fleet, had invaded with arms almost the entire colony, had plundered, burnt, and finally, having abducted the priests and driven the Governor himself into exile, had reduced it to a miserable servitude. These had protection in a certain fortified citadel, built for the purpose of their own defence, situated about five miles from the others; but now, aroused by the nocturnal report of the cannon, the day after, that is, on the first of August, rush upon us with arms, break into the houses of the catholics, and plunder whatever there is of arms or powder.

After a while, when at length they had made an end of plundering, and had arranged their departure, one of them, a fellow of a beastly disposition, and a scoffer, both contemptible and blasphemous, even dared to assail St. Ignatius himself with filthy scurrility and a more filthy act. "Away to the wicked cross with you, papists!" says he, "who take delight in saluting your poor saint by the firing of cannon. I have a cannon, too, and I will give him a salute more suitable and appropriate to so miserable a saint." This being said, (let me not offend the delicacy of your ears,) he resounded with a loud report, and departed, while his companions deride with their insolent laughter.

But his impious and wicked scurrility cost the wretch dear; for, scarcely had he proceeded two hundred paces from the place, when he felt a commotion of the bowels within, and that he was solicited to privacy; and when he had gone about the same

same distance on his way, he had to withdraw privately again, complaining of an unusual pain of his bowels, the like of which he had never felt in his life before. The remaining part of his journey, to wit: four miles, was accomplished in a boat; in which space the severe torture of his bowels and the looseness of his belly frequently compelled him to land. Having arrived at the fort, scarcely in possession of his mind, through so great pain, he rolls himself at one time on the ground, at another casts himself on a bench, again on a bed, crying out all the time with a loud voice "I am burning up! I am burning up! There is a fire in my belly! There is a fire in my bowels!" The officers, having pitied the deplorable fate of their comrade, carry him at length, placed in a boat, to a certain Thomas Hebden, a skillful surgeon; but the malady had proceeded farther than could be cured or alleviated by his art. In the meantime you could hear nothing else coming from his lips, than that well-known and mournful cry "I am burning up! I am burning up! Fire! Fire!" The day after, which was the second of August, his intolerable suffering growing worse every hour, his bowels began to be voided, piecemeal. But on the 3d of August, furious and raging, he passed larger portions of the intestines, some of which were a foot, some a foot and a half, others two feet long. At length, the fourth day drained the whole pump, so that it left nothing remaining but the abdomen, empty and void. Still surviving, he saw the dawning of the fifth day, when the unhappy wretch ceased to see and live, an example to posterity of divine vengeance warning mankind:

"Discite justitiam moniti et non contemnere divos."

Innumerable persons, still living, saw the intestines of the dead man for many months hung upon the fence posts, among whom also he who has added his testimony to these things, and with his eyes saw and with his hands handled the bowels, blackened and as if crisped up by fire, of this modern Judas, who, when being hung; broke in the midst and all his bowels gushed out.

1671. The Maryland mission has four companions, two priests and two temporal coadjutors. This mission succeeds prosperously, as we have learned from the last letters, and bears no mean harvest; and would yield greater, if more laborers would till it. Of those who were sent in former years very few remain, the others being removed by death, of which number this year were father William Pellam, and Thomas Sherbon, temporal coadjutor. In this mission fifty four have been brought to the catholic faith; and twenty general confessions have been received.

1672.

1672. Two priests have care of the Maryland mission, to whom as many coadjutors have been added for the care of temporal and domestic affairs. From the last return made, it is counted—seventy brought over to the church, one hundred baptized, twenty general confessions received.

1673. This year, two priests and one temporal coadjutor are here. They bestow their principal labor in confirming catholics in the faith, and imbuing them with piety, but labor also as occasion serves with the heretics, and of these have brought into the fold of the church twenty-eight; but by sacred baptism have regenerated seventy infants to Christ. But two fathers of the order of St. Francis, sent from England the year before, have entered into a portion of the labors and harvest; between whom and us offices of kindness are mutually observed for the common prosperity of the catholic cause.

1674. The mission has three confederates, two priests and one coadjutor: the latter indeed watches over the temporal affairs; but by the labors of the former, thirty-four have been brought to the faith and the catholic church; seventy five have been baptized; seven general confessions have been received.

1675. During the autumn last past the mission has been augmented by a new addition of four confederates, to wit: two priests and as many coadjutors, who sailed from London about the end of November, with the royal fleet, all of whom, we learn from the letters of father Francis Pennington, arrived in those parts in health and safety; who, nevertheless, states that a companion with him, father Nicholas Gulich, who had contracted a severe sickness on ship-board, is still grievously ill; but that there is no doubt of his recovery. But what fruit our people have produced in the culture of this vineyard we have not yet learned.

1677. The Maryland mission numbers six confederates; it was increased, about the close of the year, by two confederates, one a priest, the other a lay coadjutor. At this place Francis Knotchball, a temporal coadjutor, departed this life. He was admitted into the order at Walter, on 20th November, 1671, and, while yet in his noviciate, with great zeal was desirous of the Maryland mission, which at length he obtained about the close of the year 1674; in which, however, it was not permitted him to prosper more than the space of two years; for in the 6th of January of the following year, 1677, he was carried off by death.

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